

Navajo Nights is a Flandrau Science Center Production. Created in 1994, the show was exhibited at Flandrau Planetarium. The show is a collection of Native American night sky lore narrated by Pamela Chapman (Dené) and Larry Schnebly (English). Slides were adapted from works by artists Ben Balistreri, Gilbert Mejia, and Larry Vance, with consultation from Cliff Johns and photography by Joni Naillon and Philip Buckner. The slides are one component of a multimedia production that included a soundtrack of music by Josh Peters and special effects.

This script for the Navajo Nights multimedia production includes references to slides and special effects which were not available to digitize. Please contact Michael Magee, Planetarium Director, Flandrau Science Center & Planetarium, at [mvm@email.arizona.edu](mailto:mvm@email.arizona.edu) for more information.

NAVAJO NIGHTS  
FLANDRAU SCIENCE CENTER

**SL** (1-30) Navajo montage

**PAN** (A) Four corners

**SL** (31) Sun

**FX** (1) All-Sky clouds

(Opening Music)

NAVAJO

(1:52) The sky is alive. The stars, sun and moon are living beings who are my relatives. All that grows on the earth -- the plants, flowers, trees -- are also related to me. And I -- am related to them.

Fade all out

**VD** (1) Title

(MUSIC) TITLE/CREDITS

**SL** (32-41) Credits

NARRATOR

**SP** Stars

**VD** (2) Rotating Earth

(3:09) The night sky fills us all with a sense of reverence and awe for its infinite space and wondrous beauty. We can appreciate the mystery of being alive on our small planet -- revolving around our own star -- the sun.

NAVAJO

**SL** (42) Hozho

**FX** (2) Navajo w' living things (rotate)

Fade out SL 42

(3:30) We Navajo have a word, hozho, that expresses all the good things in life, all that is beautiful and satisfying. When we treat all living beings with respect, we bring hozho into our lives -- we bring hozho into the universe.

NARRATOR

**SL (43) Diné**  
**Fade out SL 43**  
**FX (3) Wheel of reciprocity (rotate)**  
**Stop FX rotation**

(3:48) The Navajo relationship to the universe is based on reciprocity. That is, we should return something when take something , and an understanding that everything in the universe is alive. Navajo believe all living beings serve one another and mutually depend on one another to exist in the vast and intricate web of existence.

(4:15)

NAVAJO

(4:19) Everything has a reason for being here. By understanding our relationship to other living beings, including the stars, we can live balanced and orderly lives.

**Fade out FX 3**

NARRATOR

**PAN (B) Woman and Man**

(4:31) The Navajo relationship to the stars and to the natural world is one of kinship. Human beings, by living harmonious, orderly lives, play an active role in creating and maintaining order in the universe.

**Fade out PAN B**

**X-Y-Zoom (1) Sun/Moon, Stars**

(4:48) The movement of the stars and sun, the dimming of day into night and the changing of the seasons provide structure and order in our lives. According to Navajo thought, human beings, in turn, have a responsibility to live their lives in harmony. By doing so, they add to the order of the universe.

**Fade out zoom**

(5:11)

**Dome blue**

( SHORT MUSIC SEGUE)

**VD (3) Navajo Emergence**

(5:18) We will examine aspects of Navajo cosmology including the emergence of humans from the center of earth, creation myths , the Navajo calendar and the four times of day. Often references will be made to the cardinal directions, North, South, East and West. South is directly in front (PAUSE), East is to the left (PAUSE), West to the right (PAUSE), and North in the back. Because of the difficulty viewing projections in back, no images except for stars will be projected there.

Cardinal Points or pointer

(6:00) (MUSIC SEGUE)

Fade out video 3

THE EMERGENCE: From The Center Of The Earth To The Surface

**SL (44) Emergence title**

Fade out SL 44

NAVAJO

Dark dome

(6:14) The First World we existed in, the Black World, was like a floating island in a sea of water mist. It was a world of chaos, uncertainty and error.

**PAN (C1) White Column**

(6:24) Over the four corners of the First World were cloud columns. To the east was a white column (PAUSE).

**PAN (C2) Blue Column**

Over the south was a blue column (PAUSE).

**PAN (C3) Yellow Column**

In the west was a yellow column (PAUSE).

And, to the north was a black column (PAUSE).

Fade out pan C

**SL (45)** First Man

**SL (46)** Ear of White corn

**SL (47)** First Woman

**SL (48)** Ear of Yellow corn

**X-Y-Zoom (2)** Shell & Turquoise

Fade out all slides

**FX (4)** All-Sky swirling clouds

**SL (49)** First Man in East

**SL (50)** First Woman in West

Fade out SL 49 & 50

**FX (5)** Swirling All-Sky color  
(7:44)

**SL (51)** First Man w' crystal

(6:47) First Man was formed where the white cloud and the black cloud joined. With him, was formed a perfect ear of white seed corn.

First Woman was formed where the yellow cloud and blue cloud met. With her was formed a perfect ear of yellow corn as well as white shell and turquoise. (7:08)

(7:12) First Man stood at the east to represent the Dawn and the Giving of Life. First Woman stood at the west, opposite First Man and represented Darkness and the Taking of Life.

Both of these beings and the forces of life they represent are necessary for the balance and order of life. (7:33)

First Man burned a crystal for fire which symbolized the mind and the ability to see clearly. The act of burning the crystal represented the mind's awakening.

**SL ( 52)** First woman burns turquoise

**FX (6)** Large Fire

(7:49) When First Woman burned turquoise for a fire, First Man and First Woman saw the light of each other's fire and they began to search for one other (PAUSE). When they found each another, First Man asked First Woman to come live with him, and she did.

Slides SL 51,52 and FX 6 out

**PAN (D)** Misty landscape

(8:09) On this small floating island that was the First World, humans were not yet in their present form, they were Mist Beings who had no definite shape. There were other beings on the First World also -- Holy People, Insect Beings, bats and -- Coyote.

Pan D out

**PAN (E)** Misty beings push up  
(8:29)

**FX (7)** Pushing up

The various beings fought among themselves, pushing upward into the next world, the Blue World. All the beings moved like clouds, the entire group surging upward in mass movement into the Second World.

PAN E and FX 7 out

**FX (8)** Blue All-Sky

**PAN (F)** Defined beings

(8:42) This Second World, the Blue World had more structure and order than the First World. The beings remembered the lessons from the First World and continued to grow in understanding and knowledge.

PAN F out

**SL (53)** Blue birds, insects

(8:57) This Second World was already occupied by many blue-feathered birds, like Blue Hawks and Blue Heron, and large insects like locusts and crickets. (9:07)

SL 53 out

**SL (54)** First Man w' rolled clouds  
(9:09)

First Man had brought the four cloud columns with him by rolling them into small balls (PAUSE). Tobacco Horn Worm blew smoke at the four balls, and they expanded to become four pillars of light.

SL 54 out

**SL (55)** Tobacco Horn Worm

**PAN (C)** Columns (copy 2); SL 55 out

PAN C out ; Blue all-sky out

**PAN (G1)** Beings quarreling

**PAN (G2)** "

**PAN (G3)** "

(9:25) Once again, the various Beings quarreled like they did in the First World. Because of their quarreling, the Beings experienced pain, sorrow and unhappiness and all wanted to leave the world in which they existed. First Man helped the beings climb up into the next world on a wand of jet, turquoise, abalone and white shell.

PAN G out

- SL (56) Into yellow world** (9:51) Through an opening in the south, the people climbed up into the Third World -- the Yellow World. Just as the Second World had been more orderly than the First World, so too, the Third World was even more orderly than the Second World.
- SL 56 out**
- SL (57) Flooding** (10:08) Eventually rain began to fall in the Third World and there came a great flood. First Man gathered sacred dirt and planted a reed through which the Beings climbed upward to escape the flood. Eventually, the water receded but the Beings wanted to move up into the next world. (10:28)
- SL 57 out**
- SL (58) Locust emerging** (10:28) Locust was the first Being from the Third World to move to the Fourth World -- the Glittering World. There were monsters who lived in this world and they made Locust pass certain tests in order to allow the other Beings to come up and live there. In one
- SL (59) Locust and monster** (10:42) test, a monster asked Locust to sit in the same place for four
- SL 58 out** days. The monster didn't know that Locust had a shell which he
- SL (60) Locust shedding shell** (10:53) could shed. Locust left his shell which looked as though he was
- SL 59 out** sitting in the same place.
- SL 60 out** (11:00) Meanwhile, he burrowed back into the Third World to tell the
- SL (61) Locust with beings** Beings what was happening in the Fourth World. Locust returned to the Glittering World before four days were over, thus passing the monster's test.

(11:13) After Locust passed other tests, the monsters said Locust and the other Beings could come and live in the Fourth World. (11:20)

SL 61 out

## THE CREATION

\*Laser all-sky effect

(MUSIC SEGUE)

SL (62) Creation title (11:30)

SL 62 out (11:36)

SL (63) First man & woman on rainbow

When the Beings reached the Fourth World, First Man and First Woman formed four Sacred Mountains from sacred dirt they gathered in the previous World.

PAN (H) Mountains (11:45) Cloud columns of light were again placed inside each of the (11:51) mountains. First Man and First Woman traveled by rainbow to plant the Sacred Mountain of the East, Blanca Peak. (11:58)

SL 63 out, laser effect out

(11:59) The Mountain of the South, Mount Taylor, was made of a turquoise blanket, soil and pieces of turquoise. San Francisco Peak, the Mountain of the West, was made in the same way, but it had an abalone blanket, soil and pieces of abalone. The (12:15) Mountain of the North, Hesperus Peak, was made on an obsidian blanket, soil and pieces of obsidian. All these mountains are inhabited by Holy People which are sacred beings, and thus, the mountains are themselves living beings.

FX (9) Lightning flash

SL (64) Lightning

(12:32) First Man and First Woman attached each of the Mountains to the Earth. They used a bolt of white lightning to fasten Blanca Peak, the Sacred Mountain of the East to the Earth (PAUSE).



<b>SL (65) Stone knife</b>	(12:46)	They used a stone knife to fasten the Mountain of the South,
<b>SL (66) Sunbeam</b>	(12:54)	Mount Taylor (PAUSE). San Francisco Peak, the Sacred Mountain of the West was fastened with a sunbeam (PAUSE). The last Sacred Mountain, the one to the North, Hesperus Peak was fastened with a rainbow. (13:07)
Fade out all slides		
		(MUSIC SEGUE)
<b>FX (6) Big fire (repeat)</b>	(13:10)	Flint had been brought from the Third World so that fire could be made. With fire, a sweat bath could be made to purify the people. In the sweat bath the men discussed how to proceed with Creation. (13:23)
		One of them said:
<b>FX 6 out</b>		
<b>PAN (I) Sweat house</b>	(13:25)	NAVAJO 2
<b>FX (10) Small fire</b>		"We need the right kind of place where we can gather to plan. We must build a hogan, or home. This is where we can meet and discuss how we can establish the order of the world. It must be built in accord with the four directions. Only then can creation unfold in an orderly and proper way." (13:44)
<b>PAN I and FX 10 out</b>		NAVAJO
<b>X-Y-Zoom (3) White Log</b>	(13:45)	The first log for the sweat house came from the East (LONG
<b>X-Y-Zoom (3) out</b>		PAUSE), the next from the South (LONG PAUSE), and the final
<b>SL (67) Blue Log</b>	(13:53)	two from the West and the North. Since all prayers and songs
<b>SL 67 out</b>		start in the east, with the Dawn, the doorway of the hogan should
<b>X-Y-Zoom (4) Yellow Log</b>	(13:57)	face east. (14:11)
<b>X-Y-Zoom (4) out</b>		

(PAUSE)

**PAN (C) Columns (repeat)** (14:12) During this time, the people still only had the pale light from the four columns of light. This light was constant, there was no night and day, no summer or winter. This lack of seasonal and daily variation made life difficult. (14:27)

PAN C out

NAVAJO

**SL (68) Night, day and seasons** (14:28) The people said, "We need more order in our lives. Time needs to be divided into a time to sleep and to work."  
"We need a strong light to wake us up after we sleep. We need paler light in the sky when we sleep. We need some variation of light and warmth to divide time into seasons, a time for planting and a time for growth and harvest." (14:52)

SL 68 out

NAVAJO

**Sunset sequence to stars on with medium level dome blue.** (14:54) So the Holy People placed the stars in the sky to give us pale light and to mark time with their passage across the sky. The stars tell us when to plant when to hunt and when to have ceremonies. First Woman tells us the stars contain stories and knowledge to show us the right way to live our lives. (15:14)

Latitude to 90 Deg. north, Polaris overhead (MUSIC SEGUE FOR STARS)

Fade off dome blue

**X-Y-Zoom (5) Constellations** (16:44) These two constellations -- Nahookos Bika'ii, the Male Being that Revolves -- and Nahookos Ba'aadii, the Female Being that Revolves -- represent the hogan as they revolve around Polaris, the North Star. Polaris represents the central fire in the hogan.

Rotate stars in Diurnal

Point to Big Dipper and Cassiopeia

(17:05) Together these constellations tell us by their example to stay at home, to stay around the fire and tend to our families. They say, "Remember your family responsibilities. Your family depends upon you; it is up to you to provide for your family. Be responsible and be industrious." (17:24)

NARRATOR

Point to Pleiades

(17:33) Some accounts tell a special story about the Pleiades and Black God. The Pleiades is here in the sky (PAUSE). (17:41)

NAVAJO

SL (69 & 70) Black God

(17:44) When Black God entered the hogan where Creation was taking place, Dilyehe, the constellation we call Pleiades, was lodged at his ankle. When Black God stamped his foot vigorously, Pleiades jumped to his knee (PAUSE). Another stamp of his foot brought it to his hip (PAUSE). He stamped again, bringing the constellation to his right shoulder. The fourth and final time he stamped his foot, the Pleiades lodged along his left temple.

SL (71) At knee (change 70 to 71)

SL (72) At hip (change 71 to 72)

SL (73) At shoulder (change 72 to 73)

SL (74) At temple (fade out 69&73,bring up 74)

NARRATOR

SL 74 out

(18:18) Then Black God said, "This is where Dilyehe shall stay. This is my constellation, and I choose Dilyehe to represent the entirety of all the heavens." This is why Black God's mask bears the Pleiades on the left temple. The Holy People placed Orion in the sky next. (18:39)

NAVAJO

Point to Orion

(18:42) We call this constellation 'Atse' ets' ozi, the First Slim One. You know it as Orion (PAUSE).

**X-Y-Zoom** (6) First Slim One

We say he is the keeper of the Months because while the other constellations are busy with their own lives,

Fade out X-Y-Zoom 6

'Atse' ets' ozi watches over them to make sure they appear in the night sky at their proper time during the year. (19:03)

NARRATOR

(19:05) Both Orion and the Pleiades are associated with agriculture.

NAVAJO

Rotate stars to make Orion set

(19:11) Planting begins when Orion sets at twilight in May (PAUSE) and ends when Pleiades appears in the early morning sky around the end of June.

NARRATOR

Point to Corvus

(19:25) Corvus was the next constellation to be placed in the sky (PAUSE).

NAVAJO

**X-Y-Zoom (7) Legs ajar**

(19:31) We call this constellation Hastiin Sik' ai' i which means Man with Legs Ajar. You call it Corvus. He represents qualities of searching and wisdom. He is associated with stargazing which is a way of diagnosing illness or looking for lost objects. Hastiin Sik' ai' i stands above the earth with his feet planted wide apart and looks down on the earth so he knows everything that goes on in this world. He looks down, and can tell stargazers the answers they want to know. (19:47)

X-Y-Zoom 7 out

NARRATOR

Point to Scorpius  
(19:48)

The next constellation Scorpius, the Navajo divide into two constellations (PAUSE)

NAVAJO

**X-Y-Zoom (8) First Big One**

(19:57) 'Atse' etsoh, the First Big One, is the front part of Scorpius. The stars inside this constellation are the feathers that decorate his head, his arms, his trunk and his legs as well as a cane which he leans on. By having the same body parts as we do, he reminds us that we are related to the stars, and that the stars are made of the same substance we are. (20:21)

X-Y-Zoom 8 out

NARRATOR

**SL (75) Sandpainting**

(20:23) This is also why stars are often depicted as people in sand paintings, to remind us that the stars are also people, Holy People, and that we should have respect for them.

## NAVAJO

Point to tail of Scorpius

(20:39) Gah heet ' e ' ii, Rabbit Tracks is the tail of Scorpius. The Holy People placed this constellation in the sky to symbolize hunting and to remind us to honor the rabbit, an important food source for my people before agriculture.

(20:54) When Gah heet ' e ' ii tips to the east, the young of the deer and the antelope are no longer dependent on their mothers. It is then that hunting season may begin.

SL (76) Sandpainting w' animals  
(21:06)

The Holy People placed this constellation in the sky not only to honor all the game animals but also to remind us of their sacrifice. By allowing us to hunt them, they give us the gift of their lives so that we can live. (21:20)

SL 76 out

## NARRATOR

Point to Milky Way  
(21:23)

The Holy People then put the Milky Way in the sky. The Navajo name for the Milky Way means Awaits-the-Dawn because it appears to glow more brightly just before the break of day.

## NAVAJO

Dawn Glows

(21:39) We call the Milky Way Yikaisdahi, Awaits the Dawn, and some see a cane in the sky beside it. Yikaisdahi tells you that the new day, the Dawn is coming. The cane belongs to an old man who leans on the cane while he waits for the sun to come up. He waits so he can say prayers which is the right way to begin the day.

NARRATOR

**SL (77) Holy people resting** (22:03) The Holy People then placed other constellations in the sky. They became weary and decided to rest for a while. While the Holy People slept, Coyote came along, curious about what they were doing.

**SL 77 out**

NAVAJO

**SL (78) Coyote flinging blanket** (22:18) "I want to put some stars in the sky, too," said Coyote. So he took the blanket that had the rest of the stars spread out on it, and flung the stars into the sky where they remain to this day, scattered without order and without pattern. (22:32)

**SL 78 out**

**SL (79) First Man and Woman**

NARRATOR

**Continue SL 79** (22:33) First Man and First Woman felt the light from the stars still did not provide enough light for the world. So a carrier was selected to carry the Sun, a large, perfect round piece of turquoise, across the sky from the east to the west to give light all over the world. A carrier was also chosen to carry the Moon, a large, perfect white shell. (23:00)

**X-Y-Zoom (9) Sun Carrier**

**SL 79 out**

**X-Y-Zoom out**

**X-Y-Zoom (10) Moon carrier**

NAVAJO

**X-Y-Zoom 10 out**

\*Laser all-sky effect (23:01) According to the Navajo concept of reciprocity, we must return something when we take something. In exchange for their work, the Sun and the Moon demanded a payment in terms of human

Planetarium sun projector (23:17) life. This is part of the balance of the universe, for the Sun, rising each morning and moving northward in the spring, brings life back to living things on a daily and on a seasonal basis. (23:26)

Sun out

NARRATOR

VD (4) Eclipses (23:29) Eclipses occur when the Holy Person who carries the solar or lunar disk dies. When the eclipse passes, the Sun or Moon carrier has come back to life.

Video 4 out

NAVAJO

SL (80) Changing Woman 1 (23:40) One of our Holy People, Changing Woman, embodies this concept of the renewal of life on Earth. Born of Darkness and Dawn and raised by First Man and First Woman, Changing Woman gives life to humans, sheep and corn. (23:55)

(23:56)

NARRATOR

SL (81) Changing woman 2 (xfade w' 80) The seasons that bring about growth are related to Changing Woman, for she changes from a young girl in the spring to an old woman in the winter. Her annual cycle is the cycle of humanity:

SL (82) Changing woman 3 (xfade w' 81) as she passes from spring to summer, autumn and winter she

SL (81) repeat (xfade w' 82) echoes the passage of humanity from birth through childhood to

SL (83) Changing woman 4 (xfade w' 81) adulthood to old age, and the cycle of successive generation that

SL (80) repeat (xfade w' 83) go on and on through time. (24:27)

SL (82) repeat (xfade w' 80 )

SL 82 out



## NAVAJO

**VD (5) Video of Navajo** (24:29) We who live on the surface of Earth, are always in the presence of Changing Woman. She nurtures us, and she provides for us. She is our mother. She is safety and warmth and life. (24:41)

Video 5 out

## NARRATOR

**SL (84) Change woman meets sun** (24:45) As Changing Woman grew up, she was lonely and longed for a companion. One day, she met the Sun, a being so dazzling and handsome that mortals could hardly bear to look at him.

SL 84 out

**SL (85) Woman raises twins** (24:59) Of their union came the Sacred Twins, Monster Slayer and Born-For-Water. Changing Woman raised her two sons alone, protecting them against the Monsters who still roamed the Earth.

SL 85 out

**SL (86) Twins grow up** (25:12) The boys grew older and asked more often who their father was. Changing Woman would not tell them for she was afraid of losing them. (25:20)

SL 86 out

**SL (87) Twins discover hole** (25:21) One day on a hunting trip, the Twins discovered a tiny hole in the ground with some smoke drifting up out of it. The hole widened magically so that they could crawl in by means of a ladder. At the bottom of the hole they found Spider Woman, another Holy Person, in her beautifully decorated home whose walls were covered with feathers of every description. (25:47)

SL 90 xfades with SL 91

- SL (91) Spider Woman talks** (25:48) Spider Woman asked, "What are you doing here, my children? How can I help you? The Twins replied, "We want to find our father. Our people are being killed by the Monsters, and we want our father to help us destroy the Monsters so that we can live in safety and peace on the surface of the earth." (26:08)
- SL 91 xfades with SL 92
- SL (92) Spider woman** (26:09) Spider Woman said, "Your father is the Sun. I will help you to find him but the journey will be difficult. There are many obstacles you must overcome in order to reach his home. I will teach you things that only I know and I will give you powerful objects and knowledge that you will need to overcome each of these obstacles." (26:33)
- SL 92 out
- SL (93) Twins at Sun's House** (26:35) Spider Woman was true to her word and the Twins finally reached their destination, the Sun's House, after passing each life-threatening obstacle safely. The Sun, however, did not believe the Twins were his children, and subjected them to further tests. After they passed all the tests, the Sun recognized that the Twins were truly his sons, and he told them to choose anything from his possessions for their own.
- SL (94) Sun tests twins (xfade w' 93)**
- SL 94 out
- SL (95) Twins in east room** (27:04) He led them into four different rooms. In the east room were fields of the finest corn and other plants and seeds (PAUSE). All kinds of wild animals were in the room to the south (PAUSE). In the room to the west were all the domesticated animals including beautiful horses (PAUSE). Precious jewels of all color and description were stored in the north room (PAUSE). (27:31)
- SL (96) Twins in south room**
- SL (97) Twins in west room**

SL 95,96,97 out

**SL (98) Monster slayer** (27:32) One of the Twins, Monster Slayer said, "We did not come for these thing on this trip. The people on Earth are being destroyed by the Monsters and we have come to get your help in slaying them. We need the means to destroy the Monsters that are killing the Earth Surface People."

SL 98 xfades with SL 99

**SL (99) Bow and lightning** (27:52) Above the north door of the Sun's house hung a weapon which looked like a bow and arrow but it was really lightning. "We want that weapon," said one of the Twins.

The sun asked, "What will you do with it? The Twins replied, "We will use it to kill the Monsters." (28:11)

**SL (100) Sun hands over lightning and bow to twins (xfades w' 99)** (28:12) "But some of the Monsters are my children too, replied the Sun. "Your are asking me to sacrifice my own children." After great thought, the Sun said reluctantly, "I will give you the lightning that you asked for. I will also give you suites of flint armor to protect you." (28:32)

SL 100 out

**SL (101) Twins kill monsters** (28:33) And so it was the Twins, Monster Slayer and Born-for-Water returned to Earth to kill the Monsters for the benefit of the Earth Surface People. Today we can still see the blood of the Monsters in the outcropping of lava rocks southeast of Mount Taylor. (28:52)

**SL (102) Lava rocks (xfade w' 101)**

SL 102 out

(MUSIC SEGUE)

**SL(103)** Navajo calendar title (29:11) **THE NAVAJO CALENDAR**

**SL 103** out

**PAN (J)** Indian watching sunrise (29:23) The Navajo use the stars to tell them when to have their ceremonies.

The Pueblo Indians watch the Sun's position on the horizon to determine when to have their ceremonies. Hopi mark their major ceremonies when the sun rises behind a particular mountain (29:45) (PAUSE). Because the Navajo do not live in compact villages like the Hopi and other Pueblo Indians, they do not have a fixed geographic location by which to measure the rising of the sun.

**PAN J** out (29:55)

**SL (104)** Indian watching Pleiades (29:56) Instead, they know when the Pleiades, Dilyehe, appears above  
**SP** Pleiades rise in east the horizon, it is time to begin the Nightway and Mountainway healing ceremonies of autumn.

**SL 104** out

(30:10) The traditional Navajo calendar only has two seasons and begins with October, which is known as the dividing of the seasons because it marks the end of summer and the beginning of winter.

NAVAJO

**FX (11)** October wheel

(30:22)

**SL (105)**

**SL (106)**

**SL (107)**

October is the time when the deer come, the time to begin hunting. Women harvest the corn, thresh, and store food for the winter. It is the month when mountain sheep breed. The leaves change color to yellow and brown and animals begin to grow their thick winter coats. Birds start to feather for the winter and some begin to migrate. Humans prepare for winter camp by collecting wood, food, and warmer clothing. (30:53)

SL 105,106,107 & FX 11 out

NARRATOR

**FX (12)** November wheel

(30:54)

**SL (108)**

**SL (109)**

**SL (110)**

In November, the women gather grass and plant seeds on warm days to grind into flour for bread cakes eaten in winter.

NAVAJO

(31:04)

The first frost appears and there is snow on the mountain tops. The bright sunlight becomes pale and the final preparations for winter are made. (31:12)

SL 108,109,110 & FX 12 out

NARRATOR

**FX (13)** December wheel

(31:15)

**SL (111)**

**SL (112)**

**SL (113)**

December is the time of the great wind as cold heavy snow falls blown by heavy winds.

NAVAJO

(31:22) Inside the hogan, sitting around a warm fire, planting sticks are prepared so they will be smooth and well-seasoned when planting season arrives. The women tan hides from which they make moccasins. Grandfathers tell their stories to the children as they sit around the fire. Winter games are played such as the moccasin game and the string games to develop good thinking and powers of concentration. (31:48)

SL 111,112,113 & FX 13 out

NARRATOR

**FX** (14) January wheel  
**SL** (114)  
**SL** (115)  
**SL** (116)

(31:50) January is called "melting snow" because when Coyote got thirsty, he melted a handful of snow over a fire for water.

NAVAJO

(32:00) This is the time when preparations are made for the corn-growing season. The women are busy cooking food and participating in certain ritual ceremonies. (32:09)

SL 114,115,116 & FX 14 out

NARRATOR

**FX** (15) February wheel

(32:11) February is the month of changeable winds.

NAVAJO

**SL** (117)  
**SL** (118)  
**SL** (119)

(32:15) The first chief of the winds shakes the earth and awakens the sleeping plants, as well as the bears, lizards and snakes. The cracking of the ground and ice takes place, just as the eagle's egg cracks open when the baby eagles hatch. (32:29)

SL 117,118,119 & FX 15 out

NARRATOR

**FX (16) March wheel** (32:31) March is the time of sudden spring storms and white thunder  
**SL (120)**  
**SL (121)** begins to sound for the summer rain. (32:37)  
**SL (122)**

NAVAJO

(32:39) The whole world begins to awaken from its long winter rest:  
plants and animals begin to stir. Ceremonies are held to bless the  
fields before the seeds are planted. (32:50)

SL 120,121,122 & FX 16 out

NARRATOR

**FX (17) April Wheel** (32:51) April marks the beginning of summer as the black wind shakes  
**SL (123)** the earth and darkens its color.  
**SL (124)**  
**SL (125)**

NAVAJO

(32:58) The plants sprout and the rabbits have their young. Animals  
begin to grow more wool or hair. (33:05)

SL 123,124,125 & FX 17 out

NARRATOR

**FX (18) May Wheel** (33:06) May brings rain and spring snow as the grass becomes a darker  
**SL (126)** green.  
**SL (127)**  
**SL (128)**

NAVAJO

(33:12) The early part of this month is planting time. Plants begin to have  
pollen and the flowers come forth and open their petals. Animals  
begin to grow and young birds begin to fly. (33:23)

SL 126,127,128 & FX 18 out

NARRATOR

**FX (19)** June/July wheel

(33:25) June is the time when the first rain ceremonies are given.

**SL (129)**

**SL (130)**

**SL (131)**

NAVAJO

(33:29) This is when a few seeds ripen and the women gather the first edible seeds and use the cactus fruit. (33:36)

SL 129,130,131 & FX 19 out

NARRATOR

**FX (20)** August wheel

(33:46) August is the time to harvest corn, melons and squash.

**SL (132)**

**SL (133)**

**SL (134)**

NAVAJO

(33:51) We also gather wild fruits -- the strawberry, the cholla berry and the yucca fruit. (33:56)

SL 132,133,134 & FX 20 out

NARRATOR

**FX (21)** September wheel

The last month of the year is September.

(33:57)

**SL (135)**

**SL (136)**

**SL (137)**

NAVAJO

(34:02) This is when we begin storing winter foodstuffs from the harvest. We begin preparing for winter. (34:08)

SL 135,136,137 & FX 21 out

**SL (138)** Four Times title

(34:18)

FOUR TIMES OF DAY

SL 138 out

NAVAJO



(34:38) Just as there are appropriate activities for the different seasons and months, so too, there are also appropriate activities for each of the four times of day. Each time of day is associated with a particular direction and a color. (34:54)

NARRATOR

SL (139) Dawn scene from east (34:55) The first time of day is Dawn and is associated with the east and with the color white. (35:03)

SL (140) Praying to east (xfade w' 139)

NAVAJO

(35:04) The East says, "I am birth; I am new life; I am a new day; I am all these good things," so you pray to that. All of the directions are very much alive. They are the places where sacred things happened, the places where the mountains live. (35:22)

SL 140 out

NARRATOR

SL (141) Midday scene (35:25) The second time of day is midday; its direction is south; its color is the blue of the midday sky. (35:33)

SL 141 out

NAVAJO

SL (142) Daytime (35:34) Daytime is the proper time to carry out the plans made at Dawn. It is the best time for travel and work. (35:41)

SL 142 out

NARRATOR

SL (143) Evening yellow (35:42) Evening twilight is the third time of day and is associated with the west; its color is the yellow of the setting sun. (35:50)

## NAVAJO

Evening is the time of bringing people together. (35:55)

SL 143 out

## NARRATOR

SP Night sky

(35:56) The final time of day is night. Its direction is north and its color is the black of darkness. (36:03)

## NAVAJO

(36:04) Darkness is the time for rest and renewal. There is an appropriate time for every activity. If we follow the Holy People's plan for moderation, order and balance, we will live lives that are blessed with prosperity and abundance.

\*Laser all-sky effect

(36:20) The Navajo saying, Ya' at' eehgo nijgha i' is an admonition to 'walk in a good and orderly way, always.' When we say this it reminds us to do our part to help create order in the Universe. Each day we see this order all around us in the four times of day.

(36:36) Each year we see this order in the earth's hibernation in winter and in her restoration to life each summer.

(36:47) Ya' at' eehgo nijgha ii is a reminder to live in a way that shows respect to the Holy People by doing our part to continually create anew, the order that they created in the Universe. (36:58)

SL (144-149) Credits

THE END

Rev. June 29, 1993

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